Lutheran Herald

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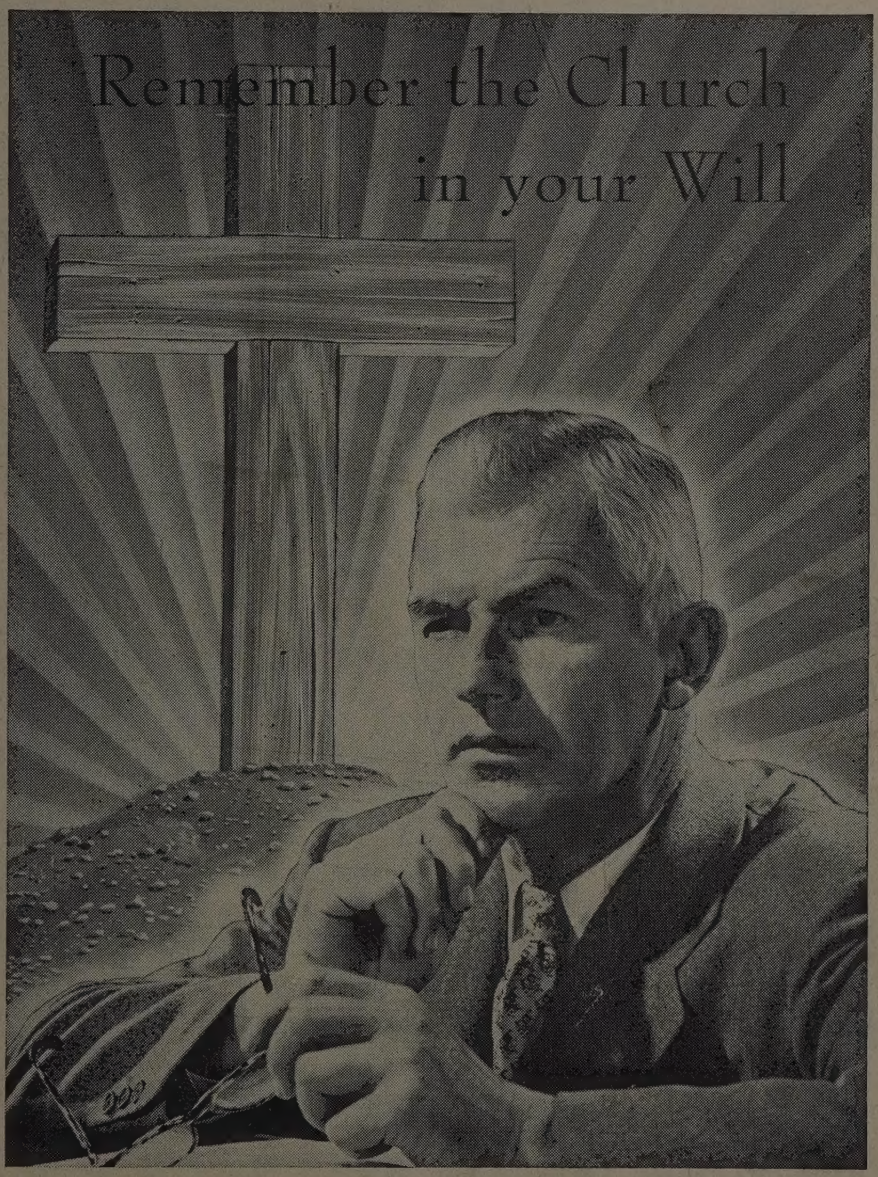


LUME XL MINNEAPOLIS, MINN., JANUARY 24, 1956 NUMBER 4

Onward...For God and My Country
46TH ANNIVERSARY 1956
BOY SCOUTS OF AMERICA

LUME XL . . . NUMBER 4
inneapolis, Minn., Jan. 24, 1956

Lutheran Herald

Greetings to the Boy Scouts

THIS is a birthday salute to the Boy Scouts of America. This organization celebrates its forty-sixth birthday during Boy Scout Week, February 6-12.

There is nothing small about the Boy Scouts of America. In the Cub Scouting division, over a million American families are represented by 1,430,000 Cub Scouts ranging in age from eight to ten years. They are grouped into 36,000 Cub Packs. The Boy Scouting program includes boys eleven, twelve, and thirteen years old; 1,160,000 of them are active in 54,000 Troops. In addition, there are 440,000 Explorers having membership in 14,000 Explorer Units. Total those figures, and you will get more than three million. That's a lot of boys!

The Evangelical Lutheran Church is deeply involved in the Scouting program. Co-operatively, we share in the Lutheran Scout Commission. Throughout the Church are more than 600 Scouting units sponsored by congregations and Brotherhoods. These include more than 15,000 of our boys. In addition to working for the regular Scout badges and awards, several hundred of them have earned the highest award which can be won by a Lutheran Scout: the Pro Deo et Patria.

To mark its birthday the organization is launching a four-year program with the theme, "Onward for God and My Country." The Chief Scout Executive has this comment to make on the new program:

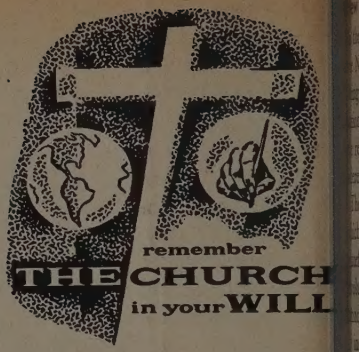
"As Scouting now influences the lives of three million boys," he says, "we must help them to the realization and acceptance of God as the guiding power of the universe. We must interpret and find additional methods to help a Scout in his own religious life to fulfill his obligation to God as stated in the Scout Oath and Law."

UTHERAN HERALD • **O. G. MALMIN, Editor** • **CARMEN MITCHELL, Assistant to the Editor** • **HERMAN E. JORGENSEN, News Editor**

icial organ of The Evangelical Lutheran Church. Published weekly by Augsburg Publishing House, 426 South Fifth Street, Minneapolis 15, Minnesota, Randolph E. ugan, General Manager; Albert E. Anderson, Circulation Manager. Subscription price, United States and Canada, per year $2.75. Entered as second class matter January 1931, at the post office at Minneapolis, Minnesota, under the act of March 3, 1879. Printed in the United States of America by Augsburg Publishing House, Minne-olis 15, Minnesota.

Make a Will!

Jacob M. Lashly
of the St. Louis, Missouri, Bar
Condensed by Alf W. Jorgenson



Making a will is a unique and a stimulating experience. Have you ever made a will? The contemplation of such a step involves a new look at oneself in the light of those whom we expect to survive us. How we will appear to those we have left behind suddenly becomes important. A will speaks from the moment of death of the testator and constitutes the last revealing expression of his personality which he shall ever be privileged to project upon this earth. Modesty, vanity, prejudice, fear, strong family pride and affection, a sound sense of justice as between persons in equal positions, excessive tax-consciousness—may be and often are written into the will.

In these days of abundance, a much larger percentage of the people comprising the vast middle interest have more valuable possessions at the time of their death than at any other time in the history of our country.

Recipients

One of the very first questions which the testator must decide is that of the persons to whom he shall choose to leave his property. Those having dependents will feel an obligation to continue their support. Even this procedure sometimes creates new problems. Occasionally generous parents have furnished a motive for their children to give up all thought of further work and to adopt lives of idleness or frivolity. Children of tender age may be endowed so generously by their deceased father or mother that they may never learn to work or even acquire a dependable education.

Here and there an eccentric will leave a valuable estate to the use of cats, or dogs, or some whimsical or silly purpose. Maybe some old quarrel will be ventilated in the will with biting words.

It is a strange and unaccountable fact that so small a percentage of Christian people and church members leave legacies to their churches, and, surprisingly, this is true among substantial givers and faithful supporters of the Church's work. Does this mean that the Church has served its entire purpose for its members during their lives? Or is it to be supposed that the Church will not need anything after its present members have gone?

Late Decisions

One of the difficult problems associated with w making arises when a late thinker decides to make h will on the very eve of his approaching death. It m be that his lawyer will be called to his home or to t hospital in the night.

Of course, the mere fact that the testator may ha to hurry to get it in ahead of the undertaker is not all cases ground for impeachment of the will. The mir of the sick or injured person may be perfectly sound far as concerns his knowledge of his property: location and probable value; the names and relationsh of the natural objects of his bounty. This is all that required to admit the will to probate, and yet the ve circumstances of the emergency may make the whc transaction fall far short of what might have satisfi the testator himself better had he attended to it in normal and unhurried manner at a time when h emotions were not blurred by the overshadowi thought of his expected dissolution.

Getting Things Settled

Then there are those persons who just cannot brir themselves to sit down and actually make a comm ment. There is an atmosphere of finality about the cer mony of a formal signature with attesting witnesse which turns some of them back at the very insta that their resolution seems to have reached the stickir point.

I once had a client who had inherited an estate valu at more than a million dollars after taxes, and, beir childless, she was deeply concerned about her w When we had finally completed her will, there we 17 charities and her local church, which she rare attended, remembered; one tax-free trust for two churc sponsored colleges, to provide scholarships for talent and worthy students. Twice thereafter she added codic to her will. The disposition of her estate became t greatest source of interest and happiness to her. The is no room for doubt that the will of this good la transformed her life.

v Fortunes

he Era of Reconstruction following the war between North and the South, many colossal fortunes were g trusteed, or transferred by gift or will to Foun- ons, to carry on large-scale social developments for relief of hard-pressed groups in ways not then con- red within the scope of governmental power.

he good works which they did and the monuments ch they built may yet be seen and enjoyed by a eful posterity. But in the more recent economic lution another change has come. Great fortunes ot again be acquired by single individuals because ncome taxes, and those which already have been ssed and not turned over to benevolent foundations are being broken up by death taxes. The governmental purpose in this is twofold: revenues for enormously expanded services of the government to the people, and social control.

Middle Interests

The balance of property is swinging to the large middle groups. These are they who now must support and nourish the educational and religious institutions which no longer can look to the captains of industry or the barons of finance for endowments, or for current support.

Here is a responsibility which has shifted with the wealth, from the few to the many. The time is extreme-

(Continued on page 82)

Why Make a Will?

Carl F. Granrud
Attorney for ELC

making of a will is one of the most important acts person's life. In it he plans the distribution of the s of his entire life's work. He provides for the are of his loved ones, as well as for his Church for charitable interests, which have been the sub- of his thought, labor, and care during his life. He ides special care for individuals in his family who l individual attention.

here are two primary advantages in a will, as well any incidental ones.

he first is that under a will a man's property is ibuted in accordance with his own wishes and ntions rather than being distributed under the law escent which controls in the event there is no will.

he second advantage is that a trusted and trained utor may be selected to administer the affairs of the te, rather than a stranger selected by the Court.

he especial needs of individuals can be provided in a will. For instance, if one has a handicapped d, provision can be made for him by a will. Special visions may also be made for the carrying on of rch activities which have interested the testator ng his lifetime, such as providing for Home and eign Missions, the education of young people, the of aged persons and children, welfare work of ous kinds, perpetuation of radio programs, inaugu- n of lecture courses, setting up of memorials for d ones, and many other matters of similar nature ch may be taken care of only by will.

recent years it has been increasingly popular for ons to create endowments for the continuance of vities and projects supported by them during their ime. In many of our Lutheran schools, scholarships still being given and the work of Christian educa- is still being carried on by gifts and scholarships were made in wills more than fifty years ago. same kind of support has been provided by will in endowments for missions and charities so that these activities may be carried on long after the testator has passed away.

There are, of course, many incidental advantages in leaving a will, not the least of which is the saving in taxes. One half of a person's estate may now be transferred tax-free to his surviving spouse. Gifts which are made for the support of the Church and its various institutions are deducted from the amount of the estate in computing the tax. The capital gains tax which accrues from the increase in value of property such as a homestead or common stocks, and becomes very burdensome in ordinary cases, is often avoided entirely under a will.

No additional expense is involved in the probating of a will, and often the expense and usually the taxes are much reduced.

Gifts and bequests should be made when possible in the form of percentages, as the will is intended to operate over a long period of time, and the time of death is uncertain. A specific amount provided out of the present value of the estate may be reasonable today but entirely unreasonable in the event of a large increase or decrease in the size of the estate. Changes of this nature can be avoided by making the distribution where possible in percentages of the total amount of the estate.

In the drafting and execution of a will there are certain technicalities which require careful consideration. When drawn by a trained person who observes all of the necessary legal requirements, a will is rarely set aside; and it therefore follows that to secure the advantages which can be obtained under a will, it should be drawn only by a lawyer, preferably by one who has had considerable experience in drawing wills and in probating estates.

So You Are Going Away!

Orval A. Schmidt

Here we have no continuing city, but we seek one to come" (Heb. 13:14). Because we believe this, we sing in some of our Christian hymns about the pilgrimage of life, the Lordship of our Savior, our stewardship and consecration of time, talents, and treasures, our heavenly home, and the gathering of many from the East and the West. Because we believe this, we confess our faith in Jesus Christ who has redeemed us lost and condemned creatures "in order that we might be His own, live under Him in His Kingdom, and serve Him" everlastingly.

Such a Christian faith declares most definitely that God has a purpose for each life. The deeds of our lives are the fruits of our faith, which also reveal the degree of our consecration to the will and purpose of God in our lives. The path that leads through this pilgrimage of life to journey's end, to the abiding city, to God's eternal home, is the path of loving stewardship as we follow in the steps of the Master.

What a glorious nobility God bestowed on us even in this busy earthly pilgrimage! He made us partners with Him, co-workers with our Lord Jesus. All who truly confess the name of Christ are busily engaged in the Father's business and strive with all diligence to be profitable stewards. He has made a great investment in us. Our redemption was costly. Our cup of life overflows with the Lord's bounty. Add to this the blessed assurance of life eternal, and we have a small picture of God's immeasurable love. Our reasonable service is the blessed and joyful consecration of ourselves and our possessions to the Lord and His cause. As we have exercised the privilege of Christian stewardship, our lives and the lives of others have been blessed and enriched, and we have shared in the building of God's Kingdom. This is the real thrill of living.

But there have been times when we have failed in giving God our best, when we put ourselves and our own interests first, or when we spent time, talents, and treasures as though we, not God, were the owners. It is alarming to note that in some of the stewardship parables the emphasis is put on the sin of omission. Christ said, "If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches?" (Luke 16:11). But God is faithful and just to forgive us our sins, if we in sincere repentance turn to Him.

"There are two things in which men, in other things wise enough, do usually miscarry: in putting off the making of their wills and their repentance till it be too late" (Tillotson).

It is getting late; but it is not too late. Journey's draws nearer; our eternal home may be in the daw Will we fail to complete the mission of our lives? stewardship does not cease on the way. As Chri stewards we have been and are sending on ahead of our life's treasures. What is yet left in our ca also our responsibility; we can't take it with us, bu can arrange to have some of it follow after we completed life's sojourn. As God has prospered us may make special gifts in the name and for the of the Lord. The preparation of Christian wills is part of our stewardship. A Christian will expresses tude for God's love and bounty, provides lovingly those yet dependent upon him, and, if he is so ena by God's grace and gifts, makes provision for fu endeavors in Christ's Church.

Our accountability to God includes all our life, the very last deeds and steps. Furthermore, Scrip admonishes us to set our house in order and t ready—ready to go home.

I would be ready, Lord,
My house in order set,
None of the work Thou gavest me
To do unfinished yet.

PRESTO

Are you ready to go home?

The Life Insurance Gift

Clyde J. Grimst

The office of the Christian steward is a high offic is the position through which God works His g work in this world. A man is not to be counte more noble than others because he accepts the o Rather, he is honored that it is given to him. His of money and of all else is a measure of what he learned of the goodness and mercy of God.

It is self-evident that some people have more t average wealth and so are able to give the larger In some instances people have suddenly received unu wealth and are determined to use it wisely and wel serving Christ. In other instances it may have acquired gradually over the years.

Other people have only average means but much n than an average desire to do the work of Christ. M of these larger gifts are possible simply because great love for God and for men, and by a firm faitl God's promise to provide for the future. Not al man's resources are financial.

The high income tax level makes it more and n difficult for anyone to accumulate an estate which be large enough to meet all the family obligations the event of premature death. This has led people conclude that they cannot make larger gifts out of t

te. The fact is that life insurance has now become major part of many estates and provides a very sfactory source for larger gifts.

s a person grows older the reason for and the re- ed amounts of life insurance change. The children e received their education and are self-supporting. mortgage on the home, or the farm, is paid off. y often annual earnings are higher than in the ier years. Real and personal property has been accu- ated. Since these circumstances change and financial gations lessen, it is possible for a person to consider ing the Church the beneficiary of a part of his life rance holdings without interfering with his personal gations. It takes imagination to make the larger It takes the ability to see something of what will pen when the gift is put to work.

metimes an individual will want to name the rch or one of its institutions as beneficiary but will t to reserve the right to change the beneficiary if mstances should change. If the matter is handled his way it will not be possible to claim as income tax deduction either the value of the policy or the premiums to be paid. Neither will there be any exemption as to estate taxes. The simplest method is absolute assignment.

Advantages in this kind of giving are: (1) It is easily arranged for and readily accomplished. (2) The insured decides the amount and method of premium payments. (3) It avoids the expenses which normally come in settling an estate. (4) The insured person can decide whether he wants to pay premiums for a certain number of years, or he can decide to discontinue them. (5) The cash benefits of the policy will be guaranteed to the recipient, either at death of the insured or the maturing of an endowment policy. (6) Premiums are deductible for Federal and State income tax purposes if the policy names the Church or institution as irrevocable beneficiary or assignee or owner. (7) Further, the proceeds are not subject to Federal estate tax. (8) A group, large or small, can plan policies which will benefit a cause or institution in which they are mutually interested.

ortnightly Review

Fredrik A. Schiotz
President, ELC

ne years ago, as a pastor in Brooklyn, New York, as called to the hospital one morning to minister to ranger. The man began by announcing to me that did not have many hours left in this life. That ediately took the conversation to the "one thing lful." But it did not take long to discover that faith laid hold on the promises of God.

he man pressed the conversation very quickly to disposition of his earthly possessions. He wanted things: (1) that I arrange at once to have a will ared which he might sign, a will that would desig- the Church as beneficiary; (2) that I, as a Lutheran or, would promise to act as the executor of his e.

he funds this man had were less than $1,000. But as clear that these dollars were the carefully saved lue of small earnings. Consequently, in terms of and energy they represented a substantial part of man's life and talents.

he memory of this hospital call and the several w-up visits has remained vivid ever since. Only before in my ministry had anyone talked to me t a will. That was a devout man who had been a r in the congregation's work. And this second rience was with a complete stranger, but both had ething in common. There was almost a fierce de- ination that the Kingdom's work must be the ficiary: no one could miss the fact that the choice the result of quiet deliberation that had matured in fixed purpose. Both spirit and deed called to mind the Book of Hebrews' observation about Abel's sacrifice ". . . he being dead yet speaketh."

". . . he being dead yet speaketh." One legal expert's definition of a will calls it "the legal documentary instrument by which a person regulates the rights of others over his property or family after his death." The right to control the type of activity your estate shall support after your death has been recognized in Rabbinical, Mohammedan, Roman, and Anglo-Saxon law. The will seems to have had its beginning in Roman life, being initiated on behalf of men who were about to go into battle. To begin with, the right to make a will was reserved for patricians only; no plebeian had this right.

Every believer is a "patrician" in Christ. As early as Constantine's time, the Church encouraged its "patricians" to remember that it is as blessed to give by testament as it is to give regularly on the first day of each week. And the Church would be remiss today if it did not call attention to the opportunity that a will provides to invest in causes that are harnessed to our Lord's great commission.

Trustee meetings of The Evangelical Lutheran Church provide a wholesome testimony of the dedicated concern to honor a testator's will. There is an alert sense of responsibility to God and man. The donor "yet being dead" is regarded as the voice that must speak the determinative word.

To Whom, for What, Why?

United States Ambassador to the United Nations Henry Cabot Lodge, Jr., wants sessions of U.N. begun with "audible prayer." He has addressed a letter to each of the other 75 U.N. members making the suggestion. He writes: "God should be openly and audibly invoked at the United Nations in accordance with any one of the religious faiths which are represented here." He makes this recommendation, he goes on to say, "in the conviction that we cannot make the United Nations into a successful instrument of God's peace without God's help, and that with His help we cannot fail."

Any Christian person will agree with the last of those two statements. And any Christian person will agree that they and all other Christians should pray to that end. However, sadly, one must raise some sober questions about Mr. Lodge's suggestion of "audible prayers"—led in turn, perhaps, by a Jew, a Mohammedan, a Hindu, and a Christian. Concerning such prayers, one is almost forced to ask some uncomfortable questions.

To whom is such a prayer addressed? The Christian believes that only prayer in Jesus' name is truly prayer. Can he participate in a prayer by one who does not acknowledge Jesus Christ as God and Savior? Can he participate in a prayer which, according to what his Bible tells him, is not a prayer at all?

For what? The Christian believes that the avenue to God is through Jesus Christ whose atoning blood pleads before the Throne for the praying sinner. How can the Christian participate in a prayer which takes no cognizance of the Redeemer of the world?

Why? Are these "audible" and promiscuous prayers to be confined to pleas for peace over the world? Or are they to be for the guidance of God the Holy Spirit in the deliberations? Or are they merely to be psychological gestures?

It appears to us that, well-intentioned as Mr. Lodge's suggestion may be, it would be wisest to continue the present practice of a minute or two for silent prayer at the opening of the sessions. When a proposal similar to Mr. Lodge's was made at the time the U.N. was established, it was defeated as obviously impossible.

What we have written is not to be construed as minimizing the importance of prayer for the peace of the world and for guidance for our leaders. Rather, it is intended to emphasize the seriousness of prayer. Our greatest Christian privilege is that of access to God through Jesus Christ. We do not want to see that privilege watered down to a "common denominator" which will be satisfactory to people of every religion in the world, and of no religion at all. That, in the Christian sense, is exactly what such an "audible prayer" would get to be.

EDIT

Another Luth

In our preoccupation with matters related to the u negotiations in which The Evangelical Lutheran Ch is involved, we have neglected to make any edit comment on a second union movement among Lut ans in America. It is one which is as yet only i beginning stages. However, it might well develop a major movement in the years immediately ahead

It will be recalled that in March, 1955, the Augus Evangelical Lutheran Church, through its Commis on Ecumenical Relations, held meetings with repr tatives of the Lutheran Church—Missouri Synod, The United Lutheran Church in America, and the union committees of the four bodies already enga in union negotiations (ALC, LFC, UELC, and EL The committee of the ULCA came to its meeting Augustana with an invitation to enter into conversat looking toward organic union—with the provision such conversations be open to any and all of the o 14 American Lutheran Churches.

As an outgrowth of that invitation, the fellowship c mittees of ULCA and Augustana met in Chicago cember 16 and issued the following "joint invitatio

In gratitude to God for the unity in the Gospel that has given to the Lutherans of America, and in the viction that this unity ought now manifest itself in organic union of our separate church bodies, The U Lutheran Church in America and the Augustana E gelical Lutheran Church respectfully invite your hono church body to designate duly-authorized representa to meet with the commissions of our two Churches, with similarly-empowered representatives of other Luth church bodies, to consider such organic union as will real evidence of our unity in the faith, and to proce draft a constitution and devise organizational procedur effect union.

FOR THE UNITED LUTHERAN CHURCH AMERICA
Franklin Clark Fry, President
FOR THE AUGUSTANA EVANGELICAL THERAN CHURCH
Oscar A. Benson, President
Chicago, Ill., Dec. 16, 1955

A story in *The Lutheran Companion,* official pe ical of Augustana, issue of January 4, 1956, states the men who met in December are "optimistic results." The story goes on to say that "it was bro out that at least two other bodies have indicated i

IALS

n Movement

in exploring organic union with the ULCA and gustana, and will almost certainly accept the invita- to enter the merger negotiations. They are the erican Evangelical Lutheran Church and the Suomi od. These groups, together with the ULCA and gustana, represent more than 2,800,000, or 40 per of the Lutherans in America."

s union movement will of course not attain the pro- ions of a movement toward full union of all Lu- ans in America in the foreseeable future. We doubt ther its proponents have any faith at all that the nbers of the Synodical Conference will accept the tation. A special committee of Missouri has just le public its recommendation that this group do not membership in the Lutheran World Federation, ch would seem to indicate that Missouri is not ly for closer organizational ties with the rest of us . The present internal difficulties of the Synodical ference rather indicate that some time will pass re the situation crystallizes to the extent that the part member bodies will play in the general Lutheran elopment of the future becomes clear. Certain it is none of the member bodies are in a position to ch out upon serious union negotiations with any he rest of us now.

s for the bodies which are already almost at the shold of organic union, they can scarcely be expected ccept the invitation. Nor, apparently, do the ULCA Augustana representatives expect them to do so. story referred to above states that "both Dr. Benson Dr. Fry emphasized that the new approach to heran unity was not to be taken in any way as an mpt to 'influence adversely'" these negotiations.

all probability, the ALC, UELC, and ELC will in unison in the matter. One of the resolutions mmended by the Joint Union Committee for adop- by the conventions of the negotiating bodies in would authorize the Joint Union Committee to on behalf of all the Churches "in relation to nego- ons with other Lutheran Churches" between No- ber 1, 1956 and the time the new Church begins unction. It would scarcely be possible for Churches ch are in the final stages of union negotiations either ake on additional negotiations or to break off what have begun.

The significance of the ULCA-Augustana movement is not, therefore, rooted in any present hope of an all-embracing union of Lutherans in America into one great church body. Its significance, as we see it, is along other lines. In the first place, the organic union of The United Lutheran Church in America, a body of over two million members; the Augustana Lutheran Church, with about half a million members; and one or more very small groups, would bring into existence the largest Lutheran body in America. It would (assuming that the negotiations in which we are engaged eventuate in the formation of The American Lutheran Church) bring the number of large Lutheran bodies in America to three, with the possibility of a federation (an outgrowth, perhaps, of the present National Lutheran Council) in the offing. Such a federation, embracing the three large groups, would, for all practical purposes, bring about as much unity among Lutherans as the next generation demands.

From that point on? Who knows? Possibly the ultimate step in American Lutheran unity could grow out of such a federation, with the tendency being toward large territorial Churches (for example, "the Lutheran Church of Minnesota") bound together in a loose national federation.

At any rate, all this means that there are now two separate, parallel union movements among Lutherans in America. As we strive toward the goal of consummation of the union among the Churches of which the ELC is one, we pray for Augustana and ULCA the blessing and guidance of God in their efforts.

Some "Ground Rules"

Now that the *Report, 1956* of the Joint Union Committee is in the hands of the pastors and people of the Church, it may be well for the editor to state briefly the plans for the union discussion in the pages of the Church's official periodical.

Editorially, we shall attempt to discuss only matters which, in our opinion, demand special clarification. For himself, the editor has established certain "ground rules" which include the following: We shall use considerably less editorial space than we did two years ago, since the documents now before the Church are based on the *Report, 1954* which we discussed in great detail prior to the convention of 1954. We shall attempt to have something on the documents each week (with some inevitable lapses for reasons beyond our control). We shall make our comment as brief as possible.

Our columns are open to reader comment, and the more the better. We hope our contributors will observe a few "ground rules," too. Let your comment be pertinent. Let it be pointed. Let it be carefully considered. And please, good brothers and sisters, let it be brief!

DR. AND MRS. GULLIXSON HONORED

Shortly before Christmas, Dr. and Mrs. T. F. Gullixson were guests of honor at a luncheon held at the Midway YMCA, St. Paul. Present were members of the faculty of Luther Theological Seminary and their wives; the members of the ELC Committee on Polity and Organization of which Dr. Gullixson is a member, and their wives; Dr. Fredrik A. Schiotz, president of the ELC; and the Rev. and Mrs. Alvin G. Lewis, Dr. and Mrs. Gullixson's "pastor folks."

At the close of the luncheon, Dr. Rogness presented to the guests of honor a check and also the keys for a new automobile, gifts from hundreds of Dr. Gullixson's former students, other pastors of the Church, and many other friends. Dr. Schiotz also spoke briefly, after which Dr. Gullixson responded. Pictured above, Dr. Rogness is shown making the presentation to Dr. Gullixson while Mrs. Gullixson and Dr. Schiotz look on.

Dr. Gullixson retired as president of Luther Theological Seminary a year ago.

THANK YOU

When face to face with a friend who has given you a gift, the natural "Thank You" is a very simple matter.

When hundreds, yes even thousands, of miles lie between you and the hundreds of givers, some of whom are anonymous, the urge to say "Thank You" is not so easily satisfied. So our friend, the editor of LUTHERAN HERALD, has consented to permit these few lines of a more personal nature that we might be assured of reaching as many as possible of the former students and many other friends who made it possible to present to Mrs. Gullixson and myself the most generous gift which came to us just before Christmas through President Schiotz and President Rogness as spokesmen and intermediaries.

I do not fully understand why these many friends should have added this fine gift to the unceasing evidences of good will with which the Church has followed us through the years.

It leaves one with an increased sense of obligation and too little time ahead to do anything about it. We can only say again "Thanks" and God bless the host friends with whom it has been so good to be at w in the Kingdom.

Sincerely,
T. F. GULLIXSON

Make a Will!

(Continued from page 77)

ly critical and those to whom this stewardship has b given must come quickly to understand the situa and to act with vision and inspired purpose.

Tax Relief

In recognition of the wealth shifts of which I h spoken, the Federal Government has made provisio its tax program for the support of religious, educatio and charitable institutions. *There is complete exemp from taxes of bequests to religious causes.*

The 20% deduction on taxable income for charit contributions was increased by Act of Congress in 1 to 30%, where the extra 10% consists of contributi to a church or association of churches, a tax exe educational institution, or an exempt hospital. Tr tithing has been made easy.

Endless Blessing

Henry Shaw of St. Louis, in his will made in 1 provided and endowed "Shaw's Garden" for the pe of his city and for the world, as a perpetual expres of his love of beauty in nature. It has given plea to thousands of beauty-hungry people.

A bequest to a church endowment fund is like t The tax-free gift is gathered up with others and ad istered by successive boards of the Church; the inc pours into the stream of the Church's benevolence perpetuity. On through the years after the testator s have laid down the implements of his work, his tribution, be it great or small, will stand forward take his place in the work which he wanted done.

The Church is the central figure in the life of and godly people everywhere. It is the only effe instrument for spreading the divine precepts of relig and morality and for showing the way to the good The Church must carry on—it is the Christian's h tage; it should have a place in his will.

Progress Report
LUTHERAN REFUGEE SERVICE
235 Fourth Avenue • New York 3, N. Y.
January 3-6, 1956

Assurances	
To January 1, 1955	2,22
January 3-6	11
Total Assurances	6,28
Arrival of Refugees	
To January 1, 1955	6
January 3-6	1
Total Refugees Arrived	3,31

ew Problems nd Opportunities

R. A. Syrdal

SOUTH AFRICA

ent the greater part of October in South Africa, ving on the first and leaving on the 28th. I was to visit all areas of our work, meet with all our ionaries in conferences and with the native leaders ach district, to attend some inter-Lutheran commit- and to have special meetings with representatives ndividual Lutheran missions with which we have eat deal of co-operative work. There has been a t deal of change in the mission and the Church he last few years as new conditions have been cre- by government action and by the industrialization he people. There is always a situation of transition, ing necessary a fluid program that is alive to ges to be able to grapple with new problems and new opportunities as they develop.

ne of the continuing crises is the tension caused he government program of segregation that has been nsified in recent years. This program is so strict some of our missionaries have been rebuked by orities for shaking hands with the native people hough they were equals" and for having them ride he same seat with them in their private cars. The ve Christians are careful not to aggravate the situ- n for the missionary as he ministers among them, wing his delicate position as over against the gov- nent policy.

e found no tension between natives and mission-

A shanty town in a South African industrial center.

Conference of church leaders in Hlabisa.

aries, and whatever resentment may be harbored against the segregation laws and their authors was not manifest. We did, however, see one of the large native residential areas in Johannesburg being wrecked to make way for an expanding "white" area. We also saw a village which had been started by a mining company for families of workers so that they could be kept together during the working periods. It had been only partially built because the government had ordered a stop to creating what they called a "black spot" in a white area. These things cannot but leave their mark on the observing native, leaving a scar of bitterness.

Possibly even more radical in its effect on the native is his rapid industrialization and urbanization. Used to the easy rural life of the kraal, he has suddenly been caught up in a revolutionary change. To meet modern demands a man had to earn money. This was to be found on the plantations of the "European" or in the mines and industries. Thus the man left his family to fend for itself and was away for months on end. The higher wages (though often less net gain) of the cities drew him away from the plantations, and man, sometimes alone, sometimes with his family, stampeded to the city. The city was not able to house him properly, and he went into slums, his fellow-native renting him a curtained-off corner of a room for him and his family. With many such families under one roof, with men away from home, with children running the streets, immorality, drunkenness, violence, and debauchery broke out.

The "European" government could not cope with the situation. Houses by the thousands were built—good houses according to African standards—but the people poured in by the tens of thousands. Soon further moving to the city was prohibited, but still they came. One of the saddest features of this industrial revolution is the demoralization of the natives—the evils of the city

(Continued on page 86)

I very much appreciate the invitation to write to my Church concerning the program of non-segregation in the United States Air Force. It should be noted first that this same program is in effect in all other branches of the Service, and that the results are very gratifying.

Recently I listened to President Eisenhower's address to the newly organized National Labor Organization. I was deeply impressed by our President's free and ready reference to spiritual things. Once again he reminded our nation of some of the basic doctrines of our democratic way of life. One of the most important of these is that which has to do with the belief that God created all men free and equal. This belief has been one of the foundation stones upon which our freedom has been built. Many an American has given his life on the field of battle because of his faith in this way of living.

There is no question but that it is Christian. Neither Jehovah, the covenant-making God of the Old Testament, nor Jesus Christ, His Son, the Lord of the Church, ever indicated concern for the color of a man's skin. Each man is a man because of his birth. Every man has a soul because of the breath of life which has come from God. We have neither the capacity nor the right to judge one above another when the living God Himself shows no partiality. Throughout Holy Scripture we are reminded that all men are brothers and that love for our neighbor is second only to our love for God. This truth confronts our nation and our Church clearly and distinctly today.

One of the real thrills of my ministry has come with the opportunity to serve as pastor to both colored and white. Along with the pride in wearing the uniform of my country has come pride for the United States Air Force, which counts all men free and equal. The doors of our chapel are open to all, and the physical mingling of races takes place week after week without the slightest indication of unrest. When people pray together and

The Hofstad family—Robbie, Mrs. Hofstad, Judy, First Lieutenant Hofstad, and David.

The newly-organized Dow Air Fo

Color Doesn't C

sing together and worship together and go out to w together, the differences in the color of the skin soon lost in the richness of fellowship in Christ.

At the present time here at Dow Air Force Base Maine, some of the finest officers and non-coms Negroes. We eat together in the consolidated mess h sit together in the theater, and stand together on parade ground. Up in the air, no one cares about y color as long as you do your job and share the respo bility. The plane responds to the trained hand regard of whether it is yellow, red, black or white.

For the past year we have had a wonderful, w educated Negro woman on our Board of Christ Education. A Negro lieutenant, a college graduate fr Kansas, is superintendent of our Sunday school, wh now numbers close to two hundred. One of the fin teachers we have had here in the past fourteen mo is a Negro boy from Brooklyn. Some time ago issued a call for choir volunteers and half of those w responded and have remained faithful are Negroes. of them, a sergeant with fifteen years' service, is m ried to a Filipino girl. He has a beautiful bass v and a glowing Christian personality. Any of th people would be a credit in our congregations, an am certain that Jesus has never had trouble accep them into His fellowship.

The only problem we have had has been in the co munity itself, where our colored families have fou it difficult to find housing. They are good enough wear the uniform and join in the protection of country, but apparently are not qualified to ren

haplain Hofstad is the director.

The Dow Air Force Base Male Quartet singing at the opening of the new Bangor, Maine, civic auditorium. Chaplain Hofstad is second from left.

Dean C. Hofstad
Chaplain, USAF

home or apartment. I find myself asking over and again, "I wonder how many of these who close doors to our Negro personnel consider themselves d Christians. I wonder how many have heard Jesus 'When you do it unto the least of these, you do nto me.'"

love my Church more and more with each passing and appreciate her warmth and stability. I am so kful for the leadership Christ has given us in the , and pray that He will impress upon us today, in owerful way, the fact that there is no segregation His Kingdom.

he Military Services of the United States have made great progress in the last few years in the consideration of and respect for colored people. Our Supreme Court has recently made some historic decisions on their behalf. These things are becoming to a Christian people and will most certainly be blessed by the God and Father of us all. Once again we have reason to be proud of our American way of life and of the freedoms which belong alone to the children of God.

Sunday school teachers banquet. Second from the right is First Lieutenant Samuel Jackson, superintendent of the Sunday school.

ieutenant Hofstad is Deputy Base plain at Dow Air Force Base, gor, Maine.

New Problems and Opportunities

(Continued from page 83)

slum conditions even penetrating back into rural areas. We were in shanty towns in Durban and Johannesburg which the government was trying to clear out, and in well-ordered native "locations" where order and family life seemed to prosper.

Yet even some of the well-arranged locations retained the fruits of demoralization even after the slums were cleared. It was unsafe for a man to be there after dusk because of the "gangs." The native has been detribalized rapidly during this urbanization and even the restraints of a pagan society have been dissolved—before new moral standards of a Christian country become effective among them.

Officiating clergy at laying of cornerstone for the Schroeder Memorial Church, Entumeni, Zululand.

Another change was the school situation. With government encouragement and support the school system of our mission was well developed. This changed overnight when the government "took over" our schools on a lease proposition to run them as "community" schools by locally elected and appointed committees under government appointed regional "boards," the final and absolute authority lying with the Ministry of Native Affairs.

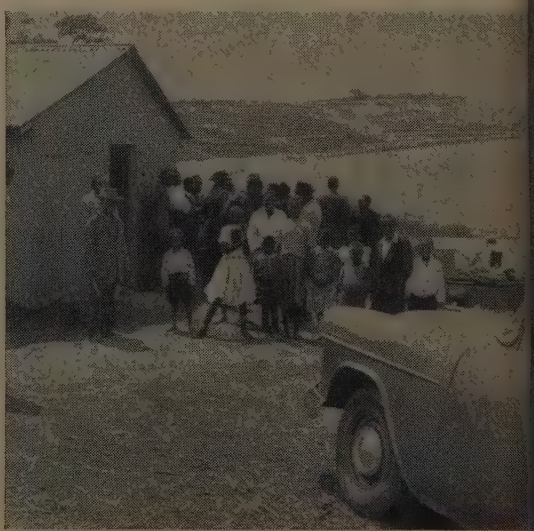
I had expected scepticism and some opposition to this move, on the part of the natives, but there seemed to be none. They had accepted the new scheme with some satisfaction at the thought that the schools were now "community" run. At any rate, the schools have passed out of mission control, although there is a religious curriculum. So far our native church personnel has been able to teach the religion courses in the schools.

What has the mission done in the midst of these changes? That is our point of interest. We have met

A part of the congregation at the cornerstone laying.

the situations with new policies and efforts. In midst of the "segregated" society, a native Church being raised up which is growing in strength which remains in full co-operation with the miss as they are knit together in mutual understanding respect and in a common cause.

The constitution of our Church or "synod" is one a series of developments that will knit the vari churches organized by Lutheran missions into united whole. A union theological seminary, a publi ing house, and several other co-operative institut spell out the future unity of the Church that is be formed on this larger scale at the present time. In



Chapel at the edge of a native location on the outskirts of Durb

of urban work we have made our most dramatic
ge. We have entered Durban and the new gold
s in the Orange Free State in order to come to
s with the people in the heart of the industrialization
lem. I was astonished at all the contacts already
olished in Durban and in the Free State cities of
kom, Oudendalsrus, and Virginia. Missionaries and
pastors and evangelists were preaching, teaching,
forming congregations in dormitories for workers
containing 4,000 natives), in locations with their
of thousands of native families, and in the social
ers of the industrial plants.
e recognize that this is just a beginning, but it
s promise for the future. Chapels must go up in
locations. More "congregations" in the homes of
istians must be formed. More Bible study must be
nged and more suitable literature produced for the
ving literate masses gathered in these population
ers. This is a constantly growing task that must
arried out in Zulu, Soshoto, and other languages.

he area of education there has been rapid adjust-
t. Every avenue open to the mission and the native
rch is being explored. New emphasis on Sunday
ols with proper text books—vacation Bible schools,
e schools, etc.—has been made, together with the
inued teaching of religion in the regular classrooms
overnment schools.
attended one youth "retreat" and found youth and
ve leaders gathered in great numbers about a study
he Word and Christian service. With the loosening
he moral fiber of the natives, these strong move-
ts should play a big part in deepening the convictions
he Christian and in making his influence more effec-
. Added to these general programs are a pre-seminary
se recently begun to raise the standards of seminary
lents, and a Bible school. The former is co-operative
n several other Lutheran groups, the latter with the
wegian Mission Society. The "loss" of the schools
met by increased activity in all other lines of work
ng youth, and results were encouraging.
With all the change there was steady growth in the
lical program and its ministration among the people.
new hospital at Hlabisa was full. The other hos-
ls at Luwamba and at Untunjambili, under nurses'
ervision, were being expanded. Maternity wards and
. wards were being enlarged and general clinic work
increasing. A token of the respect held for our
k by the government was its offer to pay for a
pital and its maintenance if we would build and
it, at Oscarsburg on our mission field.
he rural tradition of our mission has changed. There
the activity of new work and new plans in the
Problems are not over. They are still numerous
may increase, but the action is aggressively forward.

For Those Who Come Lately

Harold B. Kildahl

SEPTUAGESIMA SUNDAY
January 29, 1956
Text: Matthew 20:1-16

What do we want all these new people for? They won't do anything or contribute anything to the church." That's the kind of attitude that is expressed vocally at times, and usually it comes from one who has had his roots in the church since infancy, and whose forebears had a hand in establishing the church in the community. It's a vicious attitude, but not uncommon.

It is right in line with the attitudes expressed in the text by those men who had worked hard all day, and who, at the end of the day, learned that those who had been called in the late afternoon received as much recompense as those first called. The lesson of the text taken out of the context and applied to life today focuses attention on the one central truth of the Gospel, namely, that "Christ died for *all*," and that there is one inheritance for the faithful—eternal life. That is the final reward to the faithful. We can go to great lengths and argue, debate, discuss, split hairs, and express our fervent opinions about the matter of "stars in my crown" and "glory for me," but in the final analysis we will make little progress. The real question that confronts the world is the question of "What think ye of Christ?" or "Are you truly the Lord's possession?"

If we shall become involved in the variations in reward, or consider the reward to the faithful on the basis of tenure, it is going to be a rather difficult matter to stimulate faith to mission action, or encourage the Christian to become a vocal witness. The tenure of office, the length of one's service to the Lord, the time in which one has been a Christian—surely these are not chief. The chief consideration is—Christ and His atoning work; Christ and His abundant grace; Christ and His salvation. These are freely given for all.

I surely would not argue for the death bed conversion, but at the same time I would not argue against it; nor would I disqualify from the reward of heaven the man who is honestly converted at the hour of death. Let others take their stand on this matter, but for me, I will stand on the statement of the Savior who said: "Him that cometh to me I will in no wise cast out."

To be done with the matter, let us conclude that it is for us who have been redeemed by the blood of Christ and saved by grace through faith in Christ never to become weary in well doing, but to work while it is day, that the world of men, early or late, may be brought into the joy of salvation and inherit everlasting life in Jesus' name. Amen.

Meditations for the Family Altar

J. R. Hest

TOWARD SEXAGESIMA SUNDAY

The Epistle: II Corinthians 12:2-9

The Gospel: Luke 8:

Monday, January 30
THE CONSTANT NEED

Read II Corinthians 12:2-9

I will all the more boast of my weaknesses, that the power of Christ may rest upon me.

Paul said that he had a reminder of his weakness, and thus a reminder of his need of help. It was a "thorn in the flesh" that kept bothering him. This may have been an illness, or eye trouble. At least it kept him reminded that he was frail and in need of a power that was above that human weakness.

All of us have a frailty that keeps poking at us. This may be some physical ailment, or it may be a weakness in our character that keeps acting up. The one kind drives us to look to God for grace to carry on in spite of pain; the other makes us blush with shame and keeps us humble while we seek forgiveness and God's mercy. It is necessary, it seems, to be reminded that we have a constant need. We need the grace of God, for none of us is able to stand alone. And the grace of God is great enough to care for any problem we may have.

✚

Tuesday, January 31
THEY HEARD, BUT . . .

Read Matthew 11:16-24

Then he began to upbraid the cities where most of his mighty works had been done, because they did not repent.

The Bible tells us that those who are given an opportunity to act are expected to act. Those who have been given are expected to give. Those who have heard and seen the "mighty works" of Christ are expected to make a response.

Because the cities where Christ had spent so much time did not respond, He pronounced a woe upon them. They had both heard and seen His mighty works, but it left them dead. They refused to repent.

This is an old story that keeps telling itself even today. Many people are left unmoved by the Word. Satan keeps them from responding to it. This is possible for Satan because people permit him to keep them from repenting.

Perhaps some of us who are reading this now realize that for years we have been exposed to the grace of God but have not yielded to it. Let us remember that God is expecting something to happen.

✚

Wednesday, February 1
HUMBLE

Read I Corinthians 1:20-25

Where is the wise man? Where is scribe? Where is the debater of this Has not God made foolish the wis of the world?

This is no argument against ha brains, or being able to write or te up and carry a point in a rousing sp God blesses dedicated minds and uses pen to His glory, and He wants me get up and speak for Him. But th just another way of raising the quest what does this world have to offe comparison with what God offers? it also is a contrasting picture of simple things God uses to show power.

God uses humble people and a des means to accomplish His ends. Christ humble. He was King, to be sure, not the sort the people were looking To this day there is offense in Christ the cross. But that's what God uses save people.

The whole idea is that God's grace power should shine through. Aside f this there is nothing else!

✚

Thursday, February 2
WHILE THERE'S LIGHT

Read John 12:35-43

"While you have the light, believe in the light, that you may become sons of light."

This was no take-it-or-leave-it advice that Jesus was passing out; this was a matter of life and death. The light was on when He was there for He is the Light. Those who would believe in Him would no longer be in darkness where men stumble and are lost. They would see where they were going, and it would change them so that they would be "sons of light."

But the light can go out if men do not act upon it. It isn't that men can destroy Christ, it's that men can ignore Him in their own lives until the oil runs out and the flame dies away.

How much better it is to follow the leading of God who strives to bring the true Light into our midst! Let us pray that He will give all of us the grace to recognize that Light and trust it wholly. And to do it now. The Book of Revelation speaks of the Lamp being removed. We do not need to suffer that misfortune.

✚

Friday, February 3
AN EARLY START

Read II Timothy 3:14-17

And how from childhood you have been acquainted with the sacred writings which are able to instruct you for salvation through faith in Christ Jesus.

God can save people at any age, but His most successful work is done among the young. How fortunate are the little children who are being raised in Christian homes where they are exposed to the Word of God and prayer, and where they are taught to love all the things of God. It is still true that the best church members were raised that way. There are exceptions, of course, but the rule remains. An early start is therefore important.

One of the wonderful things about an early start is that God has more time to use the individual in His service, and the whole of life will be happier. Those who are saved "at the last minute" have cheated God of the chance to use them in life. Those who come to God early are bound to be forever thankful to those who established their feet upon God's way.

✚

Saturday, February 4
HIS WORKMEN

Read Matthew 10:1-7

And he called to him his twelve ciples and gave them authority over clean spirits, to cast them out, and heal every disease and every infirmity

The Disciples of Jesus were ordin men who became great men because t were God's men. This is true of all them except Judas, who fell shamefu But the others were used mightily in Kingdom. They had the qualities Ch was looking for. And when He trained them they were ready to be forth.

The glorious company of the Apo was closed long ago, but there is a cipleship open to anyone who believes Christ and His cause. In fact, I cannot a believer without becoming a disci The labors of Christ in my behalf m me deeply indebted to Him. I *must* His workman. If I am wondering w I can do as a workman, let me pray t He will show me. No matter who I am where I am there is something for me do.

Take my life, dear Lord, and put to work for Thee. Amen.

chools and Colleges

Edited by the Division of Higher Education

OLAF RECEIVES HOLARSHIP FUND FROM IS-CHALMERS

ctors of the Allis-Chalmers Manuring Company have voted a $25,- scholarship fund to St. Olaf Col- of Northfield, Minn., as a memo- to their late president, Walter t. Mr. Geist, who was as promi- in educational and civic affairs as he business world, served on the rd of Trustees of St. Olaf from until his death in 1951. His son neth was graduated from St. Olaf 939 and is now purchasing director llis-Chalmers.

he memorial from Allis-Chalmers be added to the St. Olaf Endow- t Fund which now totals $1,100,- and aids with scholarships and ral maintenance of the college.

he Walter Geist Scholarship pro- s that one-half of the income from $25,000 shall be awarded annually worthy student selected by college ials. The other half of the income go towards general operating ex- es of the school.

he late Mr. Geist left high school Milwaukee to take his first job as senger boy with Allis-Chalmers in for ten cents an hour. After a climb through the ranks as sales- draftsman, engineer, manager, finally vice president, Mr. Geist named president in 1942.

uring his eight years as head of consin's largest industry, many ors came to him, among them two orary doctoral degrees. Since he named president, the company hit ak sales record of $375,000,000 and a top employment level of 40,000. Ir. Geist was also interested in ng that others might be able to advantage of education that was available to him. He provided a larship program that gave 20 an- \$500 scholarships to the children Allis-Chalmers employees.

DENTS NAMED TO HO'S WHO"

e 1955-56 edition of *Who's Who ong Students in American Univer- s and Colleges* will contain the biographies of students from Augustana, Concordia, and Luther Colleges. Students recognized in *Who's Who* each year are nominated from 650 colleges and universities. The candidates are chosen on the basis of excellence and sincerity in scholarship; leadership ability; participation in extra-curricular and academic activities; citizenship and service to the school; promise of future usefulness to business and society.

Augustana

Officials at Augustana College announced that fifteen students were chosen for recognition. They are: Dan Bergeland, Sioux Falls, S. Dak.; Jim Bly, St. Paul, Minn.; Frances Erickson, Balaton, Minn.; Joe Fenstermacher, Worthington, Minn.; Jim Gednalske, Dell Rapids, S. Dak.; Shirley Lease, Sioux Falls; Juanita Lien, Hills, Minn.; Beverly Miller, Windom, Minn.; Mary Quam, Toronto, S. Dak.; Mike Rogness, St. Paul, Minn.; Larry Sather, Sioux City, Iowa; Anna Seim, Willow Lake, S. Dak.; Mark Stavig, Sioux Falls; Ken Winden, Sioux Falls; and Milo Winter, Alpena, S. Dak.

Concordia

The Cobbers who are this year's representatives in the college's "Hall of Fame" are as follows: Leatrice Anderson, Wahpeton, N. Dak.; Robert Bakken, Fergus Falls, Minn.; Phyllis Grimsrud, Bismarck, N. Dak.; Ronald Guthals, Minneapolis; Charles Halgrimson, Leeds, N. Dak.; John Hanson, Moorhead; Norma Jordahl, Finley, N. Dak.; Diane Lockwood, Mahnomen, Minn.; Martha Olson, Minneapolis; Paul Opsahl, Halstad, Minn.; Barbara Smith, Minneapolis; Elroy Steinwand, Coleharbor, N. Dak.; and Arnold Stengel, Saum, Minn.

Luther

Eighteen Luther College students have been chosen for recognition in *Who's Who*. They are: Odell Bjerkness, Montevideo, Minn.; Thomas Brendsel, Mayville, N. Dak.; David A. Dale, Austin, Minn.; Joyce Ann Everson, Boscobel, Wis.; Elaine V. Forde, Viroqua, Wis.; Lyle C. Hall, Garner, Iowa; Donovan L. Hommen, Eau Claire, Wis.; Nolan R. Johannes, Wausau, Wis.; Alf Thomas Kraabel, Minneapolis; Donna J. Kumm, Spring Valley, Minn.; James W. Limburg, Redwood Falls, Minn.; Priscilla K. Mikkelson, Northwood, Iowa; Joseph B. Nesheim, Viroqua, Wis.; Conrad E. Bolland, Bode, Iowa; John G. Schultz, Postville, Iowa; John L. Tveten, Keister, Minn.; Harlan Wilson, Cherokee, Iowa; and Martha E. Ylvisaker, Decorah, Iowa.

"Who's Who" students from Augustana College

Here and There on the Christian Front

Edited by Raymond M. C

EVANGELISM FOR JEWISH PEOPLE

The Lutheran Evangelism Mission of The United Lutheran Church in America will include an approach to the Jewish people as well as to other unchurched. The two-year, continent-wide evangelism effort "includes lovingly in its outreach God's ancient people, the race from which our Savior sprang," Dr. Robert W. Stackel, director of the Mission, said.

"The good news belongs to the Jews, too," Dr. Stackel said. "In fact, Jesus commissioned His apostles to bring the Gospel to the Jews first. There is only one Redeemer for Jew and Gentile alike. At the Cross of Calvary salvation begins. In our witnessing to Jesus, as congregations and individuals, let us by all means include our Jewish friends and neighbors. God has placed us among them so that they might come to the Son of God because of us."

Dr. Stackel's announcement brought commendation from the Rev. Nels E. Bergstrom, secretary for the Department for the Christian Approach to the Jewish People of the National Lutheran Council. "Hundreds of Jewish believers in our Lutheran churches testify to the fact that such a testimony is fruitful," he said.

1955 RELIGIOUS NEWS

Good religious news during 1955 outweighed the bad, in the opinion of Richard T. Sutcliffe, associate director of the Department of Press, Radio, and Television of The United Lutheran Church in America. His listing of the top ten religious news stories for 1955 includes the following:

(1) The illness, recovery, and vision of Pope Pius XII.
(2) Christian missionaries released by Red China.
(3) Evangelist Billy Graham's "grand sweep" of western Europe.
(4) Juan Peron's "failure to choke Argentina Roman Catholics."
(5) Princess Margaret's stand the "indissolubility" of C tian marriage.
(6) Heresy trials in the North Synod of the ULCA.
(7) Collapse of the Presbyt merger.
(8) Indecision of church leade following the Supreme C ruling on racial segregation
(9) The running debate on the tive truth or fiction of what been called "the great relig renaissance" in the Un States.
(10) Visits of U.S. churchmen Russia.

TEEN-AGERS HOLD BIBLE MARATHON

RNS Photo

Sixty teen-age members of the Wyckoff Reformed Church's Youth Fellowship Club conducted a Bible-reading marathon that lasted 73 hours and 14 minutes. In this photo, George Verwer, Jr., 17, club chairman, reads from the pulpit while other youngsters follow him. Left to right: Bruce Snyder, 16; Margaret Lemmerman, 17; Nathaniel Burgess, 13; and Jane Ann Meyer, 15. The youths, all high school students, began reading at 11 o'clock Christmas night. They finished the reading at 12:14 A.M. four days later. Mr. Verwer set up a canteen and bunkhouse in the choir loft for the teen-agers. A special buzzer attached to the pulpit alerted the next reader. The girls took the day shift and the boys the night shift.

LUTHERAN MISSIONARY STILL IN CHINA

The Rev. Paul J. Mackensen of B more, Maryland, is believed to be only American Protestant missio still imprisoned by Communist Ch according to a formal statement by State Department. The young Lut an missionary, who has been since March, 1952, is one of American missionaries still in Chi prisons, the announcement said. other eight are Roman Catholic pri

The statement charged Commu China with failing to live up to agreement at Geneva last Septem to release 19 American civilians, cluding 14 missionaries. Only five these missionaries have been relea They included three Roman Cath priests and a Presbyterian missio couple.

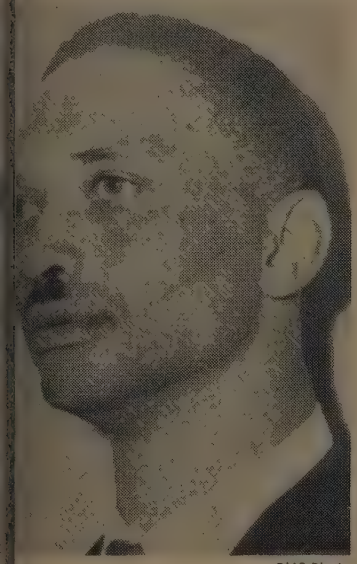
MISSOURI REPORT OPPOSES LWF

Pastors and congregations of The theran Church—Missouri Synod received copies of a report recomme ing that the synod decline member in the Lutheran World Federation. tion on the recommendation of a cial three-member committee will taken at the synod's triennial con tion in St. Paul, Minnesota, June 30, in response to an invitation tended by the LWF in 1953.

"The question of membership in

heran World Federation must be vered on a doctrinal and confes- al basis," says the 2,500 word re- . After quoting documents that esent the Missouri Synod's under- ding and application of the state- ts of the Lutheran Confessions on ch fellowship, the report observes the synod's stand on this issue and bership in the LWF "would, we ve, conflict." It goes on to add "the activities envisioned by its stitution and the actual function- of the Federation make it clear membership in the Lutheran ld Federation does involve church wship; the name 'Federation' does alter anything in this respect, for name cannot make joint activities

NEGRO MINISTER AMONG OUTSTANDING YOUNG MEN



RNS Photo

Rev. Leon H. Sullivan, pastor of Zion ist Church, Philadelphia, was named by U.S. Junior Chamber of Commerce as of the ten outstanding young men of . The 33-year-old Negro minister played ajor role in reducing Philadelphia's ile delinquency rate. He organized the delphia Citizens Committee Against nile Delinquency which rallied the sup- of news media, courts, law enforce- agencies, school officials, civic groups, church councils. When he was only 20, Sullivan became assistant pastor of York City's Abyssinian Baptist Church, argest Negro congregation in the U.S. , while serving as pastor of the First ist Church, South Orange, N. J., he me the first Negro elected president e South Orange Council of Churches. g his five-year pastorate at Zion Bap- the church's membership rose from to 1,500.

which per se involve confessional commitment into confessionally neutral acts."

In its final section, the report asks for continued negotiation between the synod and official representatives of the LWF.

TEXAS CHURCHES ON INTEGRATION

Official statements by Protestant church bodies in Texas on racial integration in the public schools have been published in a pamphlet by the Texas Council of Churches under the title, "Texas Churches Speak on Integration." Most of the statements favor integration, directly or by implication. It includes the Council's own message on the subject.

The Council's message calls upon Christians to face "with all honesty and integrity rather than with attempted evasion" the implications of the U.S. Supreme Court's May 17, 1954, decision outlawing segregation in public schools. "We are challenged with the new interpretation and pattern of brotherhood," it said. "These changes are in keeping with our Christian convictions and challenge us to apply them. They are also consistent with our beliefs in democracy and equality guaranteed by our Constitution. We recognize the role of the Church to apply Christian foresight, patience, and forbearing understanding as these new adjustments are made. It is hoped that the Churches will use their best methods and channels through which this understanding can be brought about. Its voice should be heard, and its spiritual leadership felt since ultimate success will come not from legislation or legalistic interpretations but in the hearts of men. This is our task."

WORTHY OF NOTE . . .

Dr. D. R. Williams, an Indian medical doctor who represented the Lutheran World Federation in Indonesia for the past eight years, retired on January 1 to return to his home near Madras, India. He went to Indonesia in 1947 during the war for independence when white men were looked upon with suspicion. . . . Roman Catholic Archbishop Bernard J. Alfrink of Utrecht has authorized the publication of versions of the Old and New Testaments translated into the Frisian language by a Protestant theologian, Dr. Ulbe van Houten, headmaster of a Protestant school in Friesland. The archbishop is considered one of the foremost Catholic biblical scholars in the Netherlands and a chief counselor to the Pontifical Commission for Biblical Studies. . . . A Church-State battle loomed in Egypt as a new government law abolishing religious courts went into effect. The law, which Christian leaders have protested, abandons a system of ecclesiastical courts in existence for more than 1,300 years. Egypt is the first Arab nation to abolish religious jurisdiction in personal status cases and replace it with civil courts. . . . Private schools in Egypt, including foreign educational and religious missions, were brought under the control and inspection of the Ministry of Education in a government decree. No new private school may be opened without a permit, and standards are established for construction, equipment and hygienic conditions. There are more than 2,000 private schools in Egypt.

ANOTHER "DIAL-A-PRAYER"

RNS Photo

The Rev. W. Don Brown, rector of Christ Episcopal Church in Coronado, Calif., has started a "dial-a-prayer" telephone service which has become popular in the area. The program is the first instance of such a service provided by an Episcopal church. By dialing a special number it is possible to hear a prayer previously recorded by Mr. Brown. He records three different prayers each day—for the morning, afternoon and evening hours. During the first two weeks after the phone service was started some 500 persons called daily.

Correspondence

NOT FOR CHINA

►Allow me to add a few words to the name discussion. If and when our work of proclaiming the Gospel in China is resumed—and I hope and pray it will—the word "American" will not be found in our new name. Of this I am sure.

After the slogans, "Tou Mei," or "Kang Mei"—"Resist America" and "Hate America," have been dinned into every soul, child and adult by the Reds, for more than a decade, the word is simply taboo. It is out, that's all.

And China is not the only field affected.

(Dr.) Ingvald Daehlin
Fergus Falls, Minn.

R. E. HOFSTAD—CHRISTIAN, EDUCATOR, PASTOR

►It can't be done! A score of fine academies of the Church have been closed. The day of the Church academy is past. It's folly to try again.

Richard Edwin Hofstad did not agree with the generally accepted conclusion of his contemporaries. When he was called by the newly organized Augustana Academy Association to direct the re-establishment of the oldest academy of the Church, he accepted the discouraging assignment. With unwavering faith in God, he led the school toward recognition and to a glorious service in the Church. A total of 445 young people were graduated from Augustana Academy while he was its president; 457 others have graduated since. A leader in The Evangelical Lutheran Church recently stated publicly that no school of the Church (seminaries excepted) has produced, per capita, as many workers in the Church. Its graduates are serving wherever the Church is found.

After thirteen years of unselfish devotion to this school and a few months in the parish ministry at Williams, Iowa, he was called to establish a new school, Dakota Lutheran Academy, at Minot, N. Dak. He saw the school grow in four years to a place of acceptable service in the field of Christian secondary education.

Somewhere he had caught a vision which possessed him. It was a vision of the place and role of Christian secondary education.

Undoubtedly personal experiences and observations had pointed up that vision and formed certain convictions. He was a product of a church academy—Red Wing Seminary. After graduation from St. Olaf College, he returned to Red Wing as teacher and dean of boys for two years. The next three years were devoted to public school work as teacher and superintendent at Mayville, N. Dak., and at Elkton, S. Dak.

Obedient to the Lord's will, as he understood it, he enrolled at Luther Theological Seminary, St. Paul, and graduated in 1929. He was pastor at Reeder, North Dak for five years.

When he came to Augustana Academy, in 1934, he c to a school laden with debt, with no credit, a center violent feelings engendered by union adjustments and removal of the college department to Sioux Falls. On other hand he was embraced by the willing and dedic hands and hearts of pastors and people in the surrounc rural communities. His tenacious faith in God and his fidence in the vision enabled him to carry on.

A tribute to President Hofstad, at this point, is als tribute to his many associates: pastor, parents, friends, s students. They were people whose faith had not b darkened by the gloom of economic depression. They v resourceful and courageous. The president's job at that t included planting gardens and arranging for canning b

She didn't even measure up to the shoulders of her foot-four husband, but his wife, Alma, nee Aarsvold. Peterson, Minnesota, whom he married on June 27, 1 stood as tall as he in faith and devotion. Their fine child bring joy to Mother and to all who know them. Rich is a senior at Luther Seminary, St. Paul. Lois is pa worker at Trinity Lutheran Church, De Kalb, Illinois. eldest, Milo, died in infancy. A brother, P. Julian, live Canton, South Dakota, and a sister, Louise, lives at F dreau, South Dakota.

It is reported that Pastor Hofstad's closing three-y parish ministry at Creston, Illinois, crowned a life of fr ful service in the Kingdom. Many sought and found Lord under his ministry. The many manifestations of c cern during his final illness attest to the high esteem which the Creston folks held their pastor.

A tired heart, added to a diabetic condition carried his lifetime, led to his resignation from Creston last M He accepted the call to be visitation pastor at Our Savi Lutheran Church at Beloit, Wis. A heart attack in J delayed his moving until December 20. While he was sle ing on Thursday morning, December 22, he peacefully quietly passed from time into the eternal mansions prepa by the Savior he loved so much and served so well.

The writer holds a unique position in relation to Rich Hofstad. The writer was pastor to the Hofstad fam served on the board of Augustana Academy, and is no successor in the president's office. These associations ca Hofstad to loom large in the contemporary annals of Church.

In the cemetery of Clark Center Lutheran Church, Clark, S. Dak., lies the tired body of a man with a vis and an unflagging zeal for its realization: Richard Ed Hofstad, Christian, educator, pastor.

A. L. Abrahamson, presic
Augustana Academy
Canton, S. Dak.

The Correspondence page is intended to be an open for for the use of our readers. The views expressed on this p are those of the writers, with which the editor may or n not agree. Brief letters on pertinent subjects are invited. goes without saying that nothing contrary to the teach of the church will be accepted.

ithin the E.L.C.

ONS

Rev. Harvey A. Grote, Under- Minn., has accepted a call to Church, Sturgis, S. Dak. This has been served temporarily by v. **Bernhard H. J. Habel.**

Rev. David Vaaler, Houston, has accepted a call from Home ns to organize a new congrega- the Ridglea area of Fort Worth,

Rev. Edward Nordby has ac- a call to Wolseth, N. Dak., a recently transferred from the Mountain to the Minot Circuit.

Rev. Magnus S. Egge, Green- Wis., will move March 1 to his arish, Our Savior's at Redwood Minn.

Rev. P. L. Ensrud, Adams, N. was given $1,300 as a Christmas t by his parish, toward the pur- of a new automobile.

J. A. Aasgaard received as a al friend of the Norwegian roy- nily, the following Christmas g from H. R. H. Crown Prince of Norway: "Sending you my vishes for a blessed Christmas or a truly happy New Year. I God's continued blessings upon nd your family, and upon your for the true good of fellow be- in America. Devotedly yours,

Rev. James Asp, Harrisburg, k., moved Jan. 15 to his new ate at Peterson, Minn.

Rev. O. J. Bilstad, East Mead- . I., New York, is to organize a Home Mission parish in Billings, na.

Rev. Amon Johnson, Jr., for- of Ortonville, Minn., is now of the new Faith congregation no, Nevada. The Ortonville par- being temporarily served by **the C. O. B. Ness,** Montevideo, Minn.

RICTS

roit, Mich. Fifty new members, ing a group of adult confir- s, were received Dec. 18 into Savior Church, parish of the Richard J. S. Vordale.

rn Minnesota

pah, Minn. In December, 1955, da Church in Mizpah, received w members, 11 of these by adult mation and Hope Church of Northome received 16 new members, 11 of these by adult confirmation. The Mizpah parish, which now is self-supporting, is served by the Rev. Hans Nelson.

North Dakota

Fargo, N. Dak. Organized June 8, 1955, Bethlehem Church closed its charter membership at the end of the year with a total of 332 souls. Its Sunday school has an enrollment of 210. Its first unit church building may be completed by Easter. The congregation voted recently to sponsor a refugee family. The Rev. Erling R. Estrem is the pastor of Bethlehem Church.

Adams, N. Dak. The Ladies Aid of Mountain Church, parish of the Rev. O. T. Haugen, is the sponsor of a native evangelist on the South African mission field.

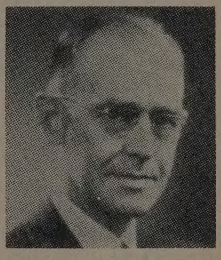
Walhalla, N. Dak. The Walhalla parish, served by the Rev. Joel T. Pederson, has a new preaching place, located at Haskett in the Canadian province of Manitoba.

South Dakota

Huron, S. Dak. Late last fall American Lutheran Church of Huron had its new educational unit, a two-story building adjoining the church edifice, dedicated by District President Pierson. Each floor has an assembly room large enough to be turned into five class rooms by means of accordion doors. The building contains, besides 22 classrooms, also office accommodations, a nursery and kitchenette. Guest preacher on dedication Sunday was the Rev. H. R. Gregerson, radio evangelist. The congregation has two pastors: Dr. Sander Tollefson and Arthur C. Towne.

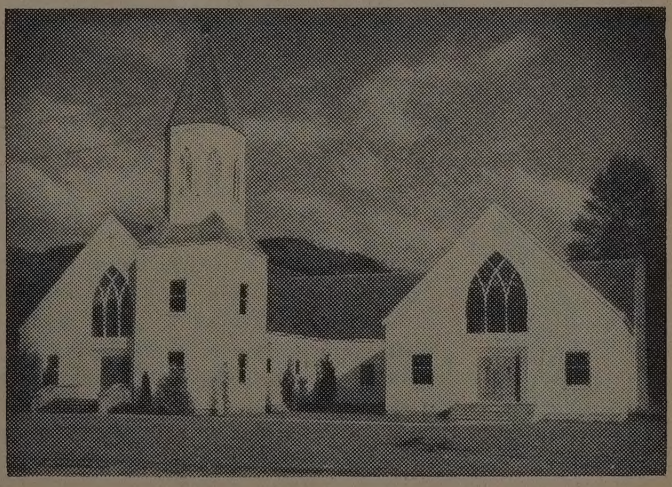
OBITUARIES

The Rev. Frederick I. Schmidt



The Rev. Frederick I. Schmidt, since 1954 president of the Eastern District, died Jan. 6 at Rochester, Minn., in his 63rd year. Funeral services were held Jan. 10 at Bethel Church, Madison, Wis., Dr. Morris Wee officiating. The following also spoke: the Rev. Myron Austinson, vice president of the Eastern District on behalf of the district; Dr. Raymond M. Olson, representing the ELC headquarters; Dr. L. A. Pierson for the district presidents of the Church; Dr. Philip S. Dybvig on be-

RURAL WASHINGTON CHURCH HAS NEW ADDITION



The above picture shows the Immanuel Church at Lawrence, Wash., with its recently dedicated parish house to the right. The assembly room of the parish house may be used as an overflow room at church services. The building has eleven Sunday school rooms, two chapels, a reception room, and a kitchen. The Rev. E. M. Bremer is serving this parish.

CHURCH AT DAZEY, N. DAK., HAS NEW PARSONAGE

The above picture shows the new parsonage of Our Saviour's Church at Dazey, North Dakota. The Rev. Gordon B. Hanson is the parish pastor.

half of the Department of Home Missions.

Born Oct. 14, 1893, at Red Wing, Minn., to Prof. E. W. Schmidt and wife Inga, nee Eisteinsen, Frederick Schmidt received his B.A. degree from the college department of Red Wing Seminary in 1913 and was graduated from Luther Theological Seminary in 1918. He taught at Camrose Lutheran College, Camrose, Alta., 1913-15. Served the following parishes: Moscow, Idaho, 1918-21; Webster, S. Dak., 1921-28; St. James, Minn., 1928-29; United Lutheran, Grand Forks, N. Dak., 1929-46, Bethel, Madison, Wis., 1946-54. Was in 1954 elected president of the Eastern District. His first wife, nee Henrietta Groth, died in 1952; his second wife, nee Helen Halvorson, passed away in 1954. He is survived by his third wife, the former Mrs. Grace Trantner, two sons, two brothers, and a sister.

Mrs. C. S. Halvorson

Mrs. Bertha Nyborg Halvorson, Forest City, Iowa, widow of the Rev. C. S. Halvorson, who died in 1951, passed away Dec. 27. Funeral services were held Dec. 30 at Immanuel Church, Forest City, where the Rev. B. M. Smith officiated. The Rev. Maynard G. Halvorson spoke on behalf of the family. Burial took place at Thompson, Iowa. Mrs. Halvorson was born Aug. 5, 1877, in Chicago, Ill. In 1915 she married Pastor Halvorson, then pastor at Frost, Minn., and later at Hartland and Windom, Minnesota. She is survived by three sons and two daughters.

Mrs. E. Ballestad

Mrs. Clara Ballestad, nee Tennyson, widow of the Rev. Erik Ballestad, who died in 1950, passed away Nov. 19 at Mondovi, Wis., in her 87th year. Funeral services took place at Walcott, N. Dak., the Rev. E. T. Fyrand offic
Clara Tennyson was born July 2,
at River Falls, Wis. In 1893 she m
Pastor Ballestad. His longest
ate was at Walcott, N. Dak.
survived by two sons and five
ters.

Mrs. R. O. Hjelmeland

Mrs. Caroline Hjelmeland, nee
berg, Fertile, Iowa, widow of th
R. O. Hjelmeland, who died in
passed away Dec. 19. In 1933 sh
ried Pastor Hjelmeland, then a w
er.

Mrs. C. C. Holter

Mrs. Anna Anderson Holter, w
of the Rev. C. C. Holter, who w
last editor of "Budbæreren,"
organ of the Hauge Synod, di
Minneapolis Nov. 28, in her
year. Burial took place in Red
Minn. Born at Voss, Norway, Au
1856, she came to USA in 1880.
years later she married the Rev.
Holter, then pastor in Roland,
later in Chicago and in Ke
Minn.; he died in 1922. Mrs.
was among the parsonage ladies
brought about the organization
Hauge Synod's pastors' wives f
tion and from 1920 to 1923 she
as vice president of the Women's
sionary Federation. She is surviv
four sons and four daughters.

Mrs. A. G. Quammen

Mrs. Tina Hilmen Quammen,
neapolis, Minn., widow of the
A. G. Quammen, who passed
in 1941, died Dec. 23, in her
year. Funeral services took pla
Minneapolis Dec. 28. She was
Jan. 2, 1880, and married
Quammen in 1901; he served p
ates at Rochester, Detroit Lakes
Cyrus, Minnesota.

Mrs. F. C. Norman

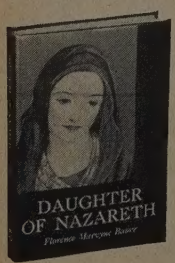
Mrs. Emma Olson Norman, M
apolis, Minn., widow of the Rev.
Norman, who died in 1925,
away at Brookings, S. Dak., Ja
Funeral services were held in
ings. Emma Olson married in
Pastor Norman, who among past
held served at Windom, Minn.,
1910 to 1920. Surviving the de
are two sons and two daughters.

ANNOUNCEMENTS

The first Kansas All-Lutheran
ference will meet Jan. 31 at Be
College, Lindsborg, Kansas. Spe
Dr. E. W. Mueller.

DAUGHTER OF NAZARETH

BY FLORENCE MARVYNE BAUER



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acre farm, almost all under cultiva- northwestern Wisconsin. Good level large modern home with bath, oil . 1½ mi. from ELC church, ½ mi. l school, on high school bus route, to town with excellent shopping facili- Trite for particulars. 448-5A
plete, modern, 120 acre dairy farm, Co., Wis. New 34x60 barn and milk Now producing grade A milk. Near nd church. On black top road. Will rm with cattle and machinery. Price, 0. 448-6A

es

droom house for sale, Savage, Minn. ater and sewer, natural gas. Will trade hall farm within 20 miles of south polis. Price $8,500; good terms for payment. 448-7B

esses

ety and Dry Goods Store for sale. investment, long lease, desirable loca- tion in Minneapolis. Wonderful opportunity. 448-8C

WANTED TO BUY

Would like to purchase Abstract business or an established general insurance company in good Lutheran community. Would also consider employment in farm loan organization or bank. Can furnish responsible character references. Please give details. Prefer eastern South Dakota. 448-9C

FOR RENT

2 bedroom, modern house for rent, 30 mi. south of San Francisco in Menlo Park, California. Unfurnished, $110 per month. Beautiful surroundings. Close to all shops, stores, etc. 448-10B

WANTED TO RENT

Young Lutheran couple with 5 year old girl desire 2 bedroom home or apartment, unfurnished. Prefer south Minneapolis. 448-11B

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Position wanted as manager of a Fur Storage and Fur Service Department. Have the best of knowledge and experience in all phases of furs. Can locate any place and have very good references. 448-12D

Practical nurse will take two men or two women patients, semi-invalid or invalid, in her modern home, southeastern Minn. 448-13D

College teaching position wanted. Major history. Graduate minors in economics and sociology. Ph.D. (Univ. of Minn.) 1930. Twenty-one years' college teaching experience. 448-14E

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Housekeeper wanted to live in northeast Minneapolis home. One or two children under 5 years all right. 448-14F

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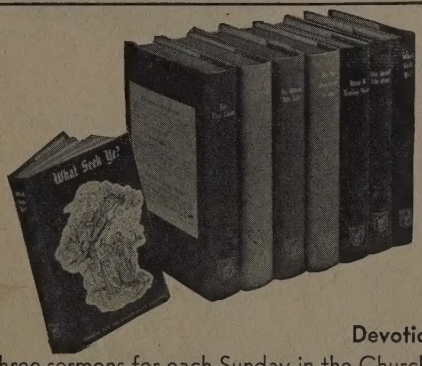
Mechanic wanted to take over and head service department with New Ford Dealer. New equipment of latest type. Protestant community with good schools and ELC church. Very good opportunity for young man. 448-16G



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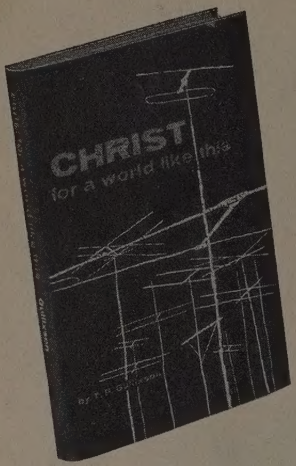

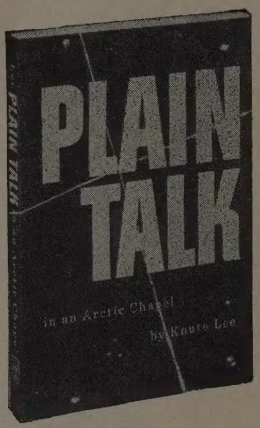

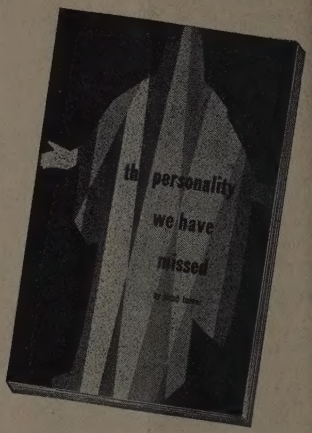

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